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Special Combined Women's Studies and Black Studies Newsletter 1988

Women's Studies

Black Studies

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women's studies newsletter and black studies alternative news

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A SPECIAL COMBINED ISSUE

presented by

Interdepartmental 246W
(a women's studies—freshman studies course)

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INTRODUCTION

by John Schilb

This special issue emerges from an unusual course, so first some clarifying details about it. Interdepartmental 246W actually fuses two courses: Interdepartmental 246 (Introduction to Women's Studies) and Freshman Studies 101 (Words and Ideas). The Women's Studies course has traditionally addressed a particular topic; ours has focused on "How Women's Studies and Black Studies Connect." The Freshman Studies course has previously emphasized the development of reading and writing skills; ours has indeed explored the chosen topic through the exercise of them. Both courses have operated with an interdisciplinary slant; ours has continued to traffic in a variety of fields. The teacher has come from the English department. The two teaching assistants major in sociology/anthropology and psychology. The students consist of one senior, three sophomores, and twelve freshmen. The newsletter we have now produced represents, in a way, the theory-building we have devoted ourselves to all semester.

A sketchy Genesis story, I admit. Much more does need saying. If it had been possible, I would have enclosed tapes of each class, so that you could have heard how we constitute a diverse group of people with diverse agendas and views. I might also have enclosed tapes from each of us, enabling you to encounter direct testimony about our individual relationships to the course. Bowing to financial reality, though, I simply assert that we have learned together without abandoning that sense of personal relevance on which learning has to thrive. I hope that after you have read the following pages, you will feel free to examine further with any of us all that we have done and thought.

What we have written here comprises a range of subjects, although each might appear under the heading of women's studies, black studies, or a combination of the two. We begin with a report on the economic status of blacks in America, emphasizing how truly significant progress remains as yet an elusive goal. The next piece also pertains to economics in reflecting on how "dress for success" books promote questionable images for women executives. Then come three articles which tend to center on the lives of women and men at Denison. The first analyzes the obsession with dieting that many women students here display; the second exposes certain misunderstandings about Planned Parenthood services; the third probes the community's use of the terms "girl" and "woman." Next we move beyond the Denison scene with a brief look at black fraternities and sororities on the nation's campuses. Articles by teaching assistants Lauray Wiggins and Gail Messier then speculate about possible connections or lack of connections between Denison and the outside world, black women and white women, black studies and women's studies. We close by studying the relationship of American investors, especially universities, to corporations in South Africa's racist society.

Many people other than the actual writers have contributed to this issue. Much appreciated financial support has been provided by Women's Coordinator Mary Schilling (on behalf of the Women's Studies Program), Director of Black Studies John Jackson (on behalf of the Black Studies Program), Provost Louis Brakeman, and Director of Admissions Richard Boyden. A number of students and teachers kindly submitted to interviews during the process of research. Joann Hutchinson of the library played a crucial role in helping the class start it.

Personally, I want to acknowledge the influence upon me of those who participated in the National Institute in Women's Studies at the University of Michigan this past summer. Sponsored by the Great Lakes Colleges Association, it brought together faculty from various disciplines and schools to work on feminist scholarship, pedagogy, and theory. Although I have often thought that in order for me to be a good teacher, I had to imagine myself still as a learner--i.e., someone who still had a lot to discover about his own discipline, other disciplines, and the world which somehow manages to avoid being neatly mapped by them--the Institute made me painfully (but thrillingly) aware of my ignorance. Especially about black history, the history of class exploitation, and their relationship to the women's studies concerns that had already preoccupied me during the past few years. At the same time, the Institute gave me the sense that I had the possibility, as well as the responsibility, of doing something about the gaps in my knowledge. Certainly my fellow participants became valuable resources, sharing insights and materials and questions in a spirit not only of personal friendship, but also of collective struggle. Human connections in Ann Arbor helped me make connections between allegedly different subjects, and helped me discern, however dimly, some ways of investigating whether and how women's studies and black studies connect. The investigation will continue for me well beyond the last day of the current course. To be sure, that fact can often create frustration. But I ultimately take comfort in the fact that at a liberal arts college like Denison, the search for connections is officially cherished as the essence of our mission.

* * * * *

BLACK ECONOMIC PROGRESS? EMPLOYMENT THEN AND NOW

by Crystal Brooks and Michael Noble

According to two national surveys conducted by Louis Harris and associates, three-fourths of all whites in 1970 believed that blacks still experienced discrimination in trying to achieve full equality, but by 1977, the proportion of whites who believed that racial discrimination still exists fell to only one-third.

(Robert Hill, "The Illusion of Black Progress," in the October 1978 issue of The Black Scholar, p. 18)

That progress of blacks did occur cannot be denied, but a look at these advances reveals significant differences in these gains as compared to those of whites. As early as 1970, the increase of blacks entering higher paying technical and white collar jobs had leveled off. A recent study performed by the U.S. Department of Commerce and reported in Statistical Abstract of the United States (1981) confirms that the economic status of blacks has been and still is noticeably lower than that of their white counterparts.

This study shows the percent of distribution by income level of white and black householders from 1967 to 1979. These householders were the first adult members of a household who were listed on the questionnaire and in whose name the house was rented or owned. In the year 1967, 89.4% of all white householders made less than \$15,000; 10.4% made between \$15,000 and \$49,999; .8% made \$50,000 or above. In that same year, 97.4% of all black householders made less than \$15,000; 2.7% made between \$15,000 and \$49,999; near 0% made \$50,000 or above. In 1975, the figures for white householders were 60.8%, 37.8%, and 1.3% respectively. The figures for black householders were 80.6%, 19.3%, and near 0% respectively. In 1979, for whites, the figures improved to 43.1%, 52.4%, and 4.5% respectively. The year also showed an improvement for blacks to 65.8%, 33.4%, and .7% respectively.

Yet although the general distribution by income level in both groups involved a shifting toward greater numbers of persons in the higher income brackets, blacks still are considerably lower than whites in terms of percentage of blacks in these brackets. Bernard E. Anderson in an article in The State of Black America 1980 entitled "Economic Progress" points out that ". . . the number of black professionals increased only half as fast during the 1970's as during the previous decade, 61% vs. 130% . . . similarly, the growth of black employment in the skilled blue collar jobs was also half the rate observed during the previous decade" (p. 6). Those blacks who did hold professional jobs had proportionately lower earnings than their white counterparts. Consequently, family incomes among blacks who had progressed to managerial or professional occupations remained lower than those of whites in them.

The instituting of affirmative action programs did not eliminate blacks from the category of the unskilled worker--contrary to the belief held by those who oppose affirmative action on the grounds that it would place unskilled people in decision making positions. Affirmative action tended to benefit blacks who were already from advantaged backgrounds and who were highly educated, since many companies adopting these policies set strict guidelines in hiring minorities to meet quotas.

A look at employment of blacks in the present decade shows an overall rise in their percentage of unemployment. Ground that was gained through affirmative action programs was soon lost as the economy worsened and workers were laid off. Blacks generally had accrued the least amount of service in the positions and therefore were among the first to be affected by layoffs. After the recession which occurred in 1973-75, blacks recovered more slowly than whites. Because of less seniority, they were called back to their jobs much later than whites with more years of service to their companies.

In an article in The State of Black America (1982) entitled "Economic Patterns in Black America," Anderson, who directs the Social Sciences Division of the Rockefeller Foundation and is a professor of industry at the University of Pennsylvania, states: "In late 1981, there were 107 million persons in the American labor force, of whom 98 million were employed and nine million were unemployed. Almost 13 million black persons were in the labor force and of that number 11 million were employed and two million were unemployed. Thus, black workers comprise 12.1% of the civilian labor force, 11.2% of those employed, but 22.3% of the unemployed" (January 14 issue, p. 3).

Since that time, the rate of unemployment for all Americans has risen, but the level of unemployment for blacks is at an all-time high. Unemployment for blacks was at 18% in March of this year, while the level of unemployment for whites was less than half this figure at 7.9%. Unemployment for black teenagers alone was a staggering 49%. The number arrived at for blacks reflects the lack of work among blacks in the blue collar positions, which still account for the majority of black workers, and among blacks of lower educational levels.

When these statistics were presented in the May 5, 1982 issue of the New York Times, Barry Bosworth, senior economist at the Brookings Institute, stated, "Generally, for every white that was put on the unemployment rolls, two blacks are added" (p. 33). This trend is referred to by economists as the "two-for-one rule." As mentioned earlier, blacks do tend to have less seniority than white workers, a problem stemming from past discrimination. But Sar Levitan, director of the Center for Social Studies at George Washington University, added in the Times article that "you can't rule out [present] discrimination. It may not be legal, but it's a fact of life."

The poverty rate in 1977 for whites (9%) was considerably lower than the rate for blacks (31%). In 1980, the rate for blacks was 32%, about three times the white rate (10%). Although blacks accounted for 12% of the total population, they made up 29% of the poverty one. In several crucial senses of the term, then, there has been a lack of "economic progress."

DRESS FOR WHAT KIND OF SUCCESS?

by Andrea Mallozzi and Kerry McDonnell

Going to your first job interview? Confused about what to wear? In recent years much attention has been focused on the appropriate attire for the up and coming businesswoman. Many books and articles have recently been produced to suggest guidelines in dress for the woman executive. These guidelines stress conservatism on the part of a woman and a down-playing of her femininity. Books such as John Molloy's Dress for Success and Betty Lehan Harragan's Games Mother Never Taught You (the basis of a recent television movie) agree that the best outfit for an executive woman is a modified businessman's suit, consisting of neutral skirts and jackets, tailored blouses, and low-heeled pumps. This "uniform" so closely resembles the traditional male executive suit that one may ask, are woman executives becoming successful businesswomen, or successful imitations of businessmen?

According to Harragan, "There is no question in my mind that women are held back in job progress because of their inattention to dress" (p. 336). She feels that a woman's clothes should convey a competent, reliable, and authoritative message, much like the one that emanates from a businessman's attire. She believes that women should study the apparel of their male colleagues, and dress accordingly with their colors and patterns. For the office, women should avoid dresses with ruffles, bows, or frills, she claims, because such clothing conveys a "little girl" image.

Molloy's suit of success follows many of the standards defined by Harragan. He feels that the ideal costume for a businesswoman is a middle class skirted suit. Both he and Harragan believe in jackets or blazers for women, as they give them an authoritative look. Such distinctively feminine items as dangling earrings, bangle bracelets, and even perfume should be avoided, though.

How do some of today's women feel about this idea of an executive woman's "uniform?" A recent Glamour magazine article entitled "Clothes and Clout" offered the opinions of thirty-five women who were interviewed. The consensus supported Harragan's and Molloy's ideas. All of the women agreed that a traditional suit was a must, and that they were afraid to wear frilly and feminine items to work. But while it seems that many women may be supportive of this dress code, dressing like a male does not offer instant success, as Molloy himself points out: "A woman needs drive, ambition, intelligence, and education to move up the executive ladder. Without these qualities the best clothing in the world won't do anything for her." Yet "even with them," he adds, "if she doesn't have the right clothing, she won't get ahead."

Pru Henry, a senior here at Denison, agrees that appearance has an impact on the job interviewer. She feels that dressing conventionally for an interviewer is a positive thing--it shows a serious, business-like

attitude. As she says, "You are there for business, not a fashion show." Career women that she has observed have all worn dark-colored skirted suits and blouses, along with high-heeled shoes--a basically conservative look.

Why must women conform to male dress and not be free to dress as they choose? Is it because men dealing with women in the business world will ask the question "are they trying to sell a product or themselves?" Some analysts say that choosing the right wardrobe can give a woman, or a man for that matter, the competitive edge, supposedly meaning success. At any rate, essentially it may be viewed that a woman is wearing a tailored dress suit to "fit in" with a male-dominated business world.

However, Pat Somers, Director of Career Planning at Denison, feels that many of the "rules" coming from books such as Harragan's and Molloy's should be taken lightly and used only where applicable. She says that one of the first suggestions she gives to those preparing for an interview is to dress according to the particular job environment. Someone applying for a job in an art gallery can and should dress quite differently from someone applying for a job in the banking industry. She does agree, though, that those who want to climb the executive ladder should dress in a suit that will convey a serious, business-like attitude.

Thus the fact remains that a key ingredient in the success of a woman executive stems partly from her choice in clothing. The adoption of a modified businessman's suit by women may be seen by some as showing that women succumb to society's sexist ideals. Molloy, on the other hand, claims that his book is not sexist, but simply realistic. He says "it is a stark reality that men dominate the power structure . . . your clothes should move you up socially and in business, not hold you back. If women control a substantial hunk of the power structure in ten or fifteen years, I will write a book advising men how to dress in a female dominated environment" (p. 32).

* * * * *

ARE WOMEN AT DENISON STARVING THEMSELVES?

by Missy Carey, Lois Cross, and Laura Traphagen

I

After interviewing ten Denison female students, we found that dieting seems to be an obsession on our campus. Each woman was concerned with her weight, and eight of them (all of whom appeared to be of average weight) stated that they wanted to lose ten to fifteen pounds. We found that none of the ten women ate three balanced meals a day. In fact, none had ever been to breakfast at Denison. An average daily diet for these women consists of salad, Tab, and plain popcorn. Some diets that they have tried include water diets and crash diets, but the Scarsdale and Cambridge diets are not all that popular because these women don't think they would enable them to take off weight fast enough.

When asked what their reasons were for dieting, most of the women admitted that males had a lot to do with it. Some even went so far as to say that they would never eat anything in front of a bunch of men at Saga. Personal appearance was the main reason that the women gave for dieting. It is their overall belief that one is not as attractive if she is not "slim and trim." Clothes look better, and one seems to feel better, if she is at a low weight. These women also expressed the idea that being overweight shows a lack of control.

When, on the other hand, we interviewed Denison male students, we found that seven out of ten felt they did not even look at how thin a woman was at first glance. Eight out of the ten men said they thought that women are unattractive if they were too thin. Most of these men were unaware of any problems experienced by women dieters on campus.

From these interviews, we have realized that the dieting obsession among female students is not solely the result of direct, explicit pressure from male students. There are other social pressures that have caused this problem. The media, for example, present the ideal of the prettiest woman as being very thin. By commercials like those for Tab and Dannon yogurt, women are led to believe that drinking or eating certain products will eventually help them become as thin as the model in the ad, and therefore "beautiful."

For some women the desire to be thin becomes a psychological disease, a quite serious one called anorexia nervosa. This disease has only been clinically named for the past ten years because it has become very common only during this past decade. Anorexics starve themselves to such an extent that death can be the final outcome.

A disease that is a particular form of anorexia is known as bulimarexia, or bulimia. Bulimics have very different symptoms which include gorging and purging. Purging is very harmful to the body, especially to internal organs and tooth enamel.

II

Denison psychologist Audrey Glenn gave us the following information on the symptoms of the first stages of anorexia:

- 25% loss of body weight
- denial of hunger
- decrease in consumption of foods which contain fat
- strenuous exercising to burn off excess weight
- schedules and rituals that are followed very closely;
 - rearranging food
 - cutting food into a certain number of pieces
 - not letting food touch lips
 - general picking at food

What may then occur includes loss of menstruation, hibernation or introvert tendencies, and emotional swings (extreme highs and lows). Again, anorexia may become a deadly disease.

If you know of anyone showing even one of these signs, here are some suggestions on how to approach the problem:

- Anorexics want to starve, so forcing them to eat will not help.
- At the first sign, the victim should seek psychological therapy.
Anorexics' eating disorders usually occur as a result of a particular psychological problem or set of problems in their lives. Therapy is the only way to get to the root of such problems and solve them.
Some of the different types of therapy are
 - individual therapy
 - group therapy
 - behavior modification (i.e., the doctor rewards desirable actions)
 - assertiveness training
 - family therapy (in cases where the family may actually be the root of the problem)

In most cases, the anorexic, when diagnosed in time, can be saved and nurtured back to normal weight. But there still is a 15% mortality rate among anorexic women, so the importance of early diagnosis and attempts to help cannot be stressed too much.

Of course, as we have already suggested, there are many levels of dieting. Yet if you see dieting becoming too important to someone that you know, do not hesitate to help by urging that the person see a Denison psychologist. There is no such thing as being too cautious when eating disorders are concerned.

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PLANNED PARENTHOOD: MISUNDERSTANDINGS AND REALITIES

by Jennifer Aliber and Jeff Schlegel

The purpose of this article is to inform Denison students about the Planned Parenthood organization. In doing so, we wish to dispel certain misunderstandings about it, while briefly describing its history, local services, and possible future.

In 1932, the Birth Control Federation of America changed its name to Planned Parenthood in order to emphasize that limiting births was not its major concern. Instead, as Planned Parenthood, the organization tried to make clear its intention to encourage intelligent decisions about family planning. The philosophy upon which the organization based its work was the individual's right to regulate his or her own fertility. And, as a result, a wide variety of services evolved to insure this fertility as well as to focus it in an educated, positive direction.

Denison students, however, seem to have a different understanding of Planned Parenthood, as a small survey we conducted indicates. Of the ten men and ten women we interviewed (almost all of them freshmen), we discovered that none had anywhere near a full knowledge of Planned Parenthood's counseling and health services. For instance: only ten percent of those questioned knew about the organization's full range of gynecological and venereal disease testing services, while more than half the replies about "what Planned Parenthood does" included simply recognition of its birth control counseling facilities. Yet, an even greater misunderstanding about the organization is that it performs abortions--and hence perhaps encourages pregnant women to use abortion centers it operates. Planned Parenthood does not provide abortion services. And it only recommends abortion as a last resort, not as the only means of birth control. Its range of services adheres to its original philosophy that reproduction should be a matter of choice, and the organization therefore focuses on ways through which to counsel individuals--male and female, single and married, heterosexual and homosexual--on such topics as sexuality, health care, family planning, and effective contraception.

Denison students also seem to be unaware of the sources of Planned Parenthood's financial support. Although 14 out of the 20 Denisonians we surveyed assumed that the organization was at least in part governmentally funded, none of them knew that it was 80% governmentally funded, in addition to deriving funds from fees and a grant from the United Way. A considerable number of those interviewed felt that private donations paid a great deal of Planned Parenthood's expenses, when in reality the private donations it receives are almost negligible. One of the most disconcerting results of our interviews was that only 8 out of the 20 students polled were aware that Planned Parenthood could have its funds cut off. Social service cutbacks under the Reagan Administration, as well as strong lobbying efforts by organizations opposed to what Planned Parenthood stands

for, form the basis of this threat to the organization's income. Groups such as the Moral Majority and other "pro-life" organizations could also hinder the effectiveness of Planned Parenthood by pushing the Human Life Amendment through Congress. This amendment, or a comparable piece of legislation, would contradict the Supreme Court's decision by making abortion illegal under all circumstances and would sacrifice a driving theory behind Planned Parenthood: the woman's right to choose to have children, a right that helps to insure that every child born will be a wanted one. Although the results of the recent Congressional elections suggest that anti-Planned Parenthood groups will face greater difficulty pursuing their aims, the chance of their accomplishing them has certainly not vanished.

Because Planned Parenthood directly benefits Denison students, it is an organization with which they should be especially familiar. It runs a clinic here on the 2nd floor of Whisler that is readily available to us all. And that does mean all; as the organization itself states, "Although most of the medical services are directed toward women, men may obtain selected medical services as well as contraceptives and counseling. Men are encouraged to attend the clinic with their partners and participate in the decision making process." We conclude this article with more from Planned Parenthood's own account of what the features of the clinic are:

(Note: At press time, the organization had not yet announced the dates and times for the Denison clinic next semester. The practice has been to hold the clinic every other Wednesday from 2:30-6:30.)

The full range of reproductive health services will be offered including comprehensive gynecological examinations (weight, blood pressure, urinalysis, hematocrit, breast examination, pelvic examination, screening for sexually transmitted diseases, pap test for vaginal or uterian cancer, palpation of the uterus, rectal examination, heart and lung auscultation).

Pregnancy testing and counseling (family planning, rape, sexual dysfunction, sexual identity, sexual communication and problem pregnancy) are also available.

For an appointment you must call the Newark Clinic (366-3377) before the clinic starts on campus. Or you may visit the clinic during campus hours to make an appointment for a later date. Students may also go to the Newark clinic for services. The Newark clinic is located at 843 N. 21st St. and is open Monday, Wednesday, and Thursday from 8:30 to 5:00. You need an appointment for all services, including picking up supplies. Always identify yourself as a Denison student. Always bring your student I.D. card.

College student fees (one-half of the full cost for most services) will be charged for all services. A complete examination costs \$16.25, a test for sexually transmitted infection \$2, a pregnancy test \$4.75, a supply visit examination \$1.50, one cycle of pills \$2, a diaphragm \$6, contraceptive foam \$2, condoms (1 dozen) \$3, and a consultation \$6.25. Subsidies are available for students unable to pay.

* * * * *

"Girl" or "Woman"?

by David Holmgren and Tama Williams

An individual has a choice of words when referring to males and females: men, boys, guys, ladies, girls, women, etc. One subconsciously selects a word that conforms to his or her own perceptions and/or liking. The selected word may appear to be objective; however, some words carry hidden or implied messages. In general, and in the specific matter of gender, Denison students use terms differently according to their perceptions of others and of the words used to refer to them.

When referring to Denison males, students most commonly use "guy." For example, someone might say, "I ate lunch with this guy in Slayter." But under more formal conditions "man" or "men" is used, such as with "men's soccer" or, in an even more general context, "Denison men." This neutral term is also extended to females. When one greets a group of females, one sometimes says, "Hi, guys!" However, "guy" is defined in Webster's as a term which is "slang for a boy or a man." Why is this term used for females?

Of course, the most frequently used term for females on the Denison campus is "girls." This term is generally intended to be used as "guy" is used for males, without negative connotations. But histories of the term "girl" show that this hasn't always been possible: "'Girl,' itself, has a long history of specialization and pejoration. It meant originally 'a child of either sex'; then it was specialized to mean 'a female child'; later it meant 'a serving girl or a maidservant'; and eventually it acquired the meanings 'a prostitute' or a 'mistress'" (Barrie Thorne and Nancy Henley, Language and Sex, p. 68). Although the connotations of a prostitute or mistress are probably not intended by Denison students now, there might be conscious or unconscious connotations in terms of maturity. Therefore, "girl," commonly used as it is here as a supposedly neutral term, may not be completely neutral. Unlike the females, males have a neutral term, "guys," that can always be used without evoking any connotations in terms of maturity. Although in the Fall 1981 issue of Focus: Teaching English Language Arts, in an article entitled "On Being Called Girl," Florence C. Lewis admits a fondness for the term because it "brings back a time of trust and protection and hope" (p. 32), she notes as well that "Too often it conceals condescension, hostility, smugness, and the sweeter the tone, the more acid the taste" (p. 30).

Another option is to term Denison females "women." Of course, "women," too, can carry implications that aren't always desired, one being an over-emphasis of maturity. A Denison male might feel awkward if he calls home to tell his mother he is taking a nice woman to the movies. A Denison female might not choose to be called a woman because she might not want to have to act as the connotations of maturity and responsibility suggest she should. Still, the term is almost always used by the faculty, administration, and students in times of formality or generalization: examples, "Denison women" or "women's field hockey."

At any rate, in deciding what word to use when referring to a subject, one must consider the implications the word carries. The connotations discussed earlier are only a fraction of the impact words can make. In evaluating a person, one subconsciously decides what word (with its possibly various meanings) best reflects that person. But the entire decision isn't up to the individual. There is an extent of manipulation of one's thoughts through the devices of the media, political institutions, religious establishments, peers, etc. How these influences affect one's particular thinking and word usage varies among individuals. But they are worth considering as one tries to decide between "girl" or "woman."

* * * * *

For further information about women and language, consult Robin Lakoff's Language and Woman's Place and Casey Miller and Ruth Swift's Words and Women.

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"That man over there says women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed, and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man--when I could get it--and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen them most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?"

Sojourner Truth

"From the day I was born, I began to learn my lessons. I was put in a rigid frame too intricate, too twisting to describe here so briefly, but I learned to conform to its slide-rule measurements. I learned it is possible to be a Christian and a white southerner simultaneously; to be a gentlewoman and an arrogant callous creature in the same moment; to pray at night and ride a Jim Crow car the next morning and to feel comfortable in doing both. I learned to believe in freedom, to glow when the word democracy was used, and to practice slavery from morning to night."

Lillian Smith

BLACK FRATERNITIES AND SORORITIES

by Scott Tyler, Mary Willian, and Chris Wilson

You may not know it, but there are 12 national black Greek organizations, 5 fraternities and 7 sororities, on different campuses around the nation. By explaining their history, their involvement in the civil rights movement, and one of the criticisms made of them, we hope to further your understanding of them.

The first black fraternity was started in order to create for black men an alternative to the exclusive white fraternities, from all of which they were barred. Alpha Phi Alpha was first organized in 1906 at Cornell University, a predominantly white school. Its attitude toward civil rights is expressed in its charter, which reads in part "to . . . further brotherly love and a fraternal spirit; discountenance evil; destroy all prejudices; . . . aid downtrodden humanity in its efforts to achieve higher social, economic and intellectual status" (p. 982 of The Negro Almanac: A Reference Work on the Afro-American, 1976). In accordance with this way of thinking, Alpha Phi Alpha, along with other black fraternities and black sororities, regularly donates money to the National Association for the Advancement of Colored People and the United Negro College Fund. In addition, "Alpha Kappa Alpha Sorority, Inc. [the first black sorority, founded at Howard University in 1908] . . . runs the Cleveland Job Corps Center to train the unemployed for entry-level positions." Also, "Delta Sigma Theta Sorority, Inc. raises money yearly to solicit matching funds from Congress for low-income housing" (Desiree Cooper, "Why Pledge a Greek Organization," in the December 1981/January 1982 issue of The Black Collegian, p. 110). Besides pushing for equality in these and other ways, black Greek organizations have produced many leaders in the black community, such as Martin Luther King, Jesse Jackson, Andrew Young, and Barbara Jordan. According to Hakim S. Hasan in the same issue of The Black Collegian, "collectively, an estimated one-million African-Americans are members of these fraternities, and sororities in undergraduate and graduate chapters established at Black (and non-Black) colleges and universities throughout the country" (p. 114).

While the members of these black Greek societies, along with other people, highly praise their value, not everyone praises them. Black author George G.M. James has even gone so far as to say that black fraternities and sororities must be abolished in order to save African-American heritage. According to James, by paying homage to the Greeks, African-Americans are unjustly recognizing them as the perpetrators of civilization, rather than themselves. James feels that the Greeks stole their culture from the African people and therefore black Greek organizations should recognize their own people instead of the Greeks in their symbols and names (see Hasan's report on James in the December 1981/January 1982 issue of The Black Collegian, p. 112).

One of the most important positive aspects of black Greek organizations is the creation of enhanced future opportunities as a result of the connections formed within the fraternity or sorority. A founder of a chapter of Phi Beta Sigma, Statford L. Smith, has said that "he and his fraternity brothers felt a need to establish an organization to preserve their Black culture in a school that did not cater to the needs of a Black student" (Cooper, p. 110). According to Smith, "A Black Greek organization can fulfill almost every need of a Black student--especially on a campus where those needs are neglected" (quoted in Cooper, p. 110). Other attributes of the black Greek system include its traditional values of camaraderie and lifelong friends.

As one can plainly see, the positive and negative aspects of black fraternities and sororities must be weighed by the individual and a judgment made according to one's personal values.

* * * * *

BLACK FRATERNITIES

ALPHA PHI ALPHA

4432 Martin Luther King Drive
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KAPPA ALPHA PSI

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OMEGA PSI PHI

2714 Georgia Avenue, N.W.
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PHI BETA SIGMA

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69 Fifth Avenue, Apartment 9G
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BLACK SORORITIES

ALPHA KAPPA ALPHA

5211 S. Greenwood Avenue
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CHI ETA PHI

3029 13th Street, N.W.
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9134 South Lowe Avenue
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A BLACK FEMINIST SEARCH FOR SISTERHOOD

by Lauray Wiggins

Editor's Note: The first part of this article was written as a Freshman Orientation speech in June 1981. It was in turn based on the final paper Lauray wrote in my composition course earlier that year. The second part of the article is recent.

I

June 1981

One of the most important things that I've learned here at Denison is the recognition and utilization of power. The power that stems from the sense of an individual's ability to exercise free will. Not to imply that I never had power before I came to Denison. But the past two years, and especially this current year, have given me a new way to define power. A definition of power that I can work with and feel.

I have come to know this power when I feel most confident and am able to speak without feeling restricted. I feel it when I am positive that my words are being heard and they have meaning. This statement is exactly what I remember writing in a paper for my English 102W class entitled The Literary Imagination last semester. The focus of the course was on the exclusion of blacks and women from literature. I remember at the beginning of the semester, while going over the syllabus, writing down two major questions that seemed to be the basis of the class: What does power mean to me? And how can I gain power? I had no idea where to begin. I had never thought too much about power in too many ways, especially concerning me. Through a semester of English 102W, I gave considerable thought to these and several other questions about writing and literature; human sexuality, including sex differences and sexism; status and social class; society's demands; relationships (including men and women, blacks and whites, and friends and lovers); and, most important, me and my life.

By dealing with these questions and/or problems, as we did in class discussions and/or in assignments, I changed and grew significantly. In the class I encountered the work of Audre Lorde, a noted black lesbian poet who honestly acknowledges her sexual preference and her struggle against racial oppression. I was particularly struck by one of her statements, and I quote: "I have begun to recognize a source of power within myself that comes from the knowledge that while it is most desirable not to be afraid, learning to put fear into a perspective gave me great strength." The source of power within me has made me a more open person. On issues such as racism, I feel as though I want to speak, not as though I have to speak, which had sometimes been the case. I have become more confident. However, my confidence is sometimes due to the intimidation that I think I make people feel. Although this, too, is power.

Things seemed to move along slowly in the first few assignments. I still didn't actually understand or feel what power existed within me. Of course I had defined power in several essays, as the instructor had been asking us to, but was that definition relevant to me? The essays were lacking something vital. The "real Lauray" wasn't wholly included. They lacked power because, as my professor once commented on an essay, "2 Laurays have competed in the writing of it." One Lauray was trying to say something important to her, and the other Lauray wasn't being as honest and as open as necessary. The second Lauray made dry generalizations and summations. She got confused about the process of writing, because while the next few essays became more "her" (Lauray I--open), there was a "mishmash" of everything she could think of, including her definition of power.

I see just how it worked. We spoke about power and wrote about it in the first few essays. While doing this, we examined different types of literature. Some were well-known published works, others were not so well-known published works, and the rest were different student essays, either from the class members or from people known by the professor. By examining and analyzing these works, I became a more critical reader and a more conscious writer. As the semester went on, I wrote about personal experiences that connected with power. Only I didn't quite realize that then.

Power also entailed taking risks in class, which I can see now makes good writing. This is just being honest with the class and mainly yourself. This falls in line with one of our later works, The Maimie Papers. Maimie demonstrated her power through her honest writing, and now so do I. Audre Lorde demonstrated her power through not being afraid to speak out, and now so do I. James Baldwin, a black male author, demonstrated his power through taking risks, and now so do I. Richard Wright, also a black male writer, demonstrated his power by becoming "Richard Wright," through change and progress, and now so have I become "Lauray" through change and progress.

I have also begun to recognize my power as a human in my women's studies course, The Idea of Fraternity and Sorority: Groups of Men and Women in America, this semester. This power is of a different sort, but again it is relevant to me and my learning experience at Denison. The power I'm speaking of stems from awareness and action. The course has enlightened me as to what challenges I am facing as a woman at Denison, and what challenges I will be facing after Denison.

As with my English 102W class, I've also learned that power doesn't come from being silent. The power of my women's studies course is more of a personal struggle for myself as well as for the majority of the other students taking the course (yes, there are men in the class). We aren't exactly a feminist organization; however, I do feel a sense of support from the class as a whole, in terms of fighting sexism. It seems as though we are all fighting for the same goals. And in fighting for these goals, we are doing it through the power of consciousness and awareness.

II

December 1982

You cannot separate my blackness from my woman-ness, for this . . . is me. "Black women's existence, experience, and culture and the brutally complex systems of oppression which shape these are in the 'real world' of white and/or male consciousness beneath consideration, invisible, unknown" (Barbara Smith). Recognizing their position in society, can black women feel an affinity with white women, and at the same time understand the black man's oppression and/or do justice to the black struggle? What is the women's movement, and to what degree does its "liberalism" include race and class? More specifically, without denying my blackness or my woman-ness, what then becomes my involvement?

Contrary to my belief, my attendance at this year's Great Lakes Colleges Association Conference on Women's Studies did not miraculously remove my suspicion of the movement's being a "middle-class white women's liberation movement." I suppose realistically this was unfair to expect a women's studies conference, consisting of the attendance of 12 colleges and universities, very similar in size and atmosphere, to be more representative of black feminism than Denison is. However, this was my expectation.

Moreover, it should not have come as a surprise to me when for nearly a day there were only two black student women at the conference. Eventually three or four other black women did come, only one of whom was a faculty member. In addition, I imagine I should have been even less surprised upon hearing the numbers that represented the enrollment of black students at these GLCA schools. But, I was surprised, and I almost felt fortunate that I attend Denison with its booming population of 98 black students compared to Hope College with its 26 black students (only 1/4 of them Afro-American).

Even with little representation of black women in terms of attendance, the conference did not exclude such topics as racism and class. One of the small group discussions that I attended dealt with such topics. The discussion leader began the session with an exercise that required us to list some of the groups in which he/she was a member. The groups need not have been conventional or traditional, only those that define you or you define. She then asked several people to read their list. She also asked how many people included their race, sex, or class as a group. From the group of 10, 2 had identified race as a group (the white discussion leader and myself), 5 had recognized their sex as a group (only one of the group was a male), and no one had identified their class as a group.

I became increasingly aware of the need for consciousness-raising through this exercise. After it, we discussed why people had or had not included race, sex, or class as a group to which they belong. And I was very much struck by a statement made by one of the women: "We submerge the groups that put us in opposition." In other words, she was saying that we do not want to acknowledge that we are not all alike--we feel threatened by the awareness that we might be oppressed by or oppressors of

people from groups different from ours. To the white woman who said this, probably thinking herself intelligent as she did so, although perhaps never really giving this issue much thought at all, I say "Why did you submerge your whiteness and your woman-ness? Did you submerge your woman-ness because you did not want to acknowledge that men oppress women? Did you submerge your whiteness because you did not want to acknowledge that whites oppress blacks?" I tend to disagree with the "we" of her statement, for a group that I define or that defines me, namely black women, has always had the awareness of being in opposition to certain groups. Yet I do not submerge black women. It is because there are other black women searching along with me that I will not submerge them. It is because other black women like me are in opposition that I will not submerge them. And to that white woman and all those like her: "It is because you tend to hide from what threatens you and neglect differences that I will not submerge them. That I will take pride in my blackness and my woman-ness and keep them afloat." It is also because of my expectations of black feminism being represented at a GLCA Women's Studies Conference, a GLCA school, or everywhere, for that matter, that I cannot, will never submerge them. And though I felt as though I wanted to say these things to this white woman, I once again expected someone else to recognize her thoughtlessness.

Even with my expectations disconfirmed at the GLCA Conference, I did not view my experience as negative. Rather, it made me better. Better in the sense that I define my own feminism. Black women define their own feminism, and then can begin to relax in sameness. For "we exist as women who are black, who are feminist, each stranded for the moment, working independently because there is not yet an environment in this society remotely congenial to our struggle (or our thoughts)" (Michele Wallace).

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CONTINUING QUESTIONS

by Gail Messier

Freshman year a professor told me that the significance of my learning was not in knowing all the answers but in being able to ask the right questions. This outlook has been valuable to me, especially on occasions like the Great Lakes Colleges Association Conference on Women's Studies. I returned with fewer answers and more questions. In addition to other concerns, I attended this conference specifically looking for clues to questions prompted by my interdepartmental women's studies course entitled "How Women's Studies and Black Studies Connect" and my recent trip to the Ivory Coast, West Africa.

In my women's studies course, the connections we were making between racism and sexism, women's studies and black studies, the civil rights movement and the women's movement, seemed to make sense to me. Both women and blacks are prey to the same oppressive system and are faced with discrimination based on ascribed (biological?) characteristics: sex and race. Blacks and women have only recently been re-written into the historical record and academic curriculum as makers of history themselves. The women's movement seems only truly understandable by including its initial genesis in and alliance with the civil rights movement. Both in my course and at the conference I picked up signals that these connections don't always make sense to black women--who in themselves are the most obvious and fundamental connection between blacks and women. If they question these connections, how much stock should I put in them as a white woman? I began to wonder if the issue was not that the potential for connections didn't exist, but that certain circumstances make connections difficult to recognize and even contrary to black women's best interests. How much promise does the exclusive women's movement, whose central battle cry has been the right of women to participate in the labor force, hold for black women, for whom working has not always been a choice but a given, a fact of life? If there are so many connections between blacks and women, why is it that only black women's children face a near 50% unemployment rate?

Given even these few discrepancies, skepticism and distrust toward supposed connections between black women and white women are reasonable responses. And yet, despite so many incongruencies and obstacles, it seems that there are important potential connections and alliances between black women and white women, some of which have already taken shape. Potentially, white women will recognize their obligation to enlarge their vision to include black women while gaining insights into the nature of their own subordinate position. Potentially, black women will be included on their own terms in a more inclusive feminist vision. But the movement from potential to actual includes overcoming obstacles. The greatest of which is racism. Adrienne Rich calls her fellow white feminists to recognize and confront this problem: "I think we need to get rid of the useless baggage that by opposing racist violence, by doing anti-racist work or by becoming feminists, white women somehow cease to carry racism

within us." White women will have to do a lot more listening and sit still when black women speak, even when their anger erupts--especially at those moments when they express anger. White women will have to take responsibility for confronting their own racism as individuals and for confronting racism together. Black women will have to continue to talk and demand that white women listen even when white women don't understand. But white women will have to listen actively, intent on recognizing racism in themselves and in others, and addressing it.

But if I've been talking about a more inclusive feminist vision, shouldn't I move from including Afro-American women to including all women, specifically women of color in the Third World? This concern was on my mind when I went to the Women's Studies Conference. But in a session entitled "Racism: Broaching the Issue," I encountered adamant opposition to talking about the problems of women in Africa or anywhere else when we have done so poorly with including the black women among us. I began to wonder if I had any right to be turning my attention globally when indeed problems abound in the states. And why should I include Third World women in my thinking if they didn't want any part of feminism? But I kept feeling that somehow a global perspective was important, not one that defined for other women what their agenda should be or said that they had to be linked with the women's movement as I know it, but one that would meet these women on their own terms, one that could confront racism internationally.

Barbara Smith, in her convocation appearance this semester, repeatedly insisted on including women of color. She helped clarify some of my thinking on this matter with a definition of feminism that she had written earlier: "Feminism is the political theory and practice that struggles to free all women: women of color, working-class women, poor women, disabled women, lesbians, old women--as well as white, economically privileged, heterosexual women. Anything less than this vision of total freedom is not feminism, but merely female self-aggrandizement." This vision is a most difficult challenge, and at times it overwhelms me. The difficulty of the challenge especially characterized my visit to the Ivory Coast, where I came to realize, although couldn't articulate then, that though women's status is universally to some degree lower than men's, this inequality was due to so many different culturally-specific variables and combinations of variables. How could one vision take account of all of them? For instance, one of the first responses among my group of Americans to the women's position on the Ivory Coast was that since they were doing most of the work, they were being exploited. But at the same time, this work is what gives them a certain degree of economic independence, which well-intentioned foreign aid programs effectively rid them of. Therefore, my first response was to respect the cultural differences and not interfere. But now I realize that by the mere fact of being in their country, I was having an impact on the people I came in contact with. The question is what will be the nature of such contact. Can I include Third World women in my thinking about women's issues without interfering, or defining their issues for them? At least this will take asking whether these women want to be included, and how to include them on their own terms.

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INVESTMENTS IN SOUTH AFRICA: A MORAL QUESTION

by David Francis and Charles Owens

The Republic of South Africa operates a racist regime which has the direct support of many United States companies and through them the indirect support of many investing institutions. In a country where whites comprise only 16.2% of the population, with blacks comprising 80.9%, the white minority enjoys power under a system of apartheid reminiscent of American slavery. South Africa's economy is significantly augmented by the presence of some 350 U.S. companies supported by investments from home approaching some \$2 billion. During the spring of 1979, the campuses of Yale, Columbia, Brandeis, and a score of other American colleges witnessed strong objections among students to the investing of their tuition dollars in corporations with South African ties, ultimately leading to the divestment of stock in those firms.

I

Denison students did not launch similar demonstrations here. Then again, there had not emerged a reason for them to do so. As a matter of fact, the Board of Trustees in October 1978 passed a resolution urging each corporation in which Denison held investments and which did business in South Africa to follow the principles of equal employment drafted by the Reverend Leon Sullivan, a black activist and General Motors board member. President Good then asked the University Proxy Committee to review Denison's investment portfolio in keeping with the Board's resolution. More precisely, the Proxy Committee was to see if Denison had stock in companies which failed to subscribe to the Sullivan Principles. In August 1981, however, for purely financial reasons, the Investment Committee of the Board recommended that Denison switch the emphasis of its portfolio from stock holdings to high-yield bonds.

In April 1982, therefore, in a letter to the Board about its findings, the Proxy Committee noted that Denison at the time only had stock in IBM and Marathon Oil. The first was conducting business in South Africa, but it had been rated in Category 1 among companies subscribing to the Principles. In other words, it was found to be "making good progress." The second firm was not doing business in the country. The Proxy Committee also said, though, that while its official mandate was limited to a review of holdings involving proxy activity--i.e., company voting rights--it was concerned about Denison's ownership of variable interest demand notes from ITT Financial Corporation. That particular firm was not doing business in South Africa, but its parent company, ITT Corporation, was, and had earned a "low point rating" as far as adherence to the Principles went. After the Proxy Committee registered its concern, President Good indicated he shared it, in a letter to the Investment Committee of the Board. According to Denison Treasurer Peter Wieliczko, the Investment Committee's response was favorable. Whether as a direct consequence of the Proxy Committee's letter or not, by June 1982 Denison no longer held the ITT notes.

Still, it is important to realize that the Proxy Committee did not review the companies in Denison's bond portfolio. Do any of them have any connection with business practices in South Africa? If so, do the practices conform to the Sullivan Principles? It is also important to realize that ownership of bonds does not give an institution voting influence on corporate policies, as stock ownership does. At any rate, John Jackson, chairperson of the Proxy Committee, presently would like to undertake a bond review.

II

Whatever the Denison situation, many campuses will probably continue to grapple with a moral question: should American colleges invest in apartheid? As of 1979, a number of college boards of trustees across the nation had voted full or partial divestiture of funds from corporations failing to observe the Principles, including Ohio University and The Ohio State University (\$38,000 and \$250,000 respectively), Michigan State (\$8.5 million), and Columbia (\$2.7 million). At that time, former United States Ambassador to the United Nations Andrew Young announced his disapproval of this policy, believing instead that American firms should remain strong in South Africa to "encourage reforms." Yet an economic advisory committee at Yale commented, "We recognize that divestiture is of little practical consequence and hence is almost entirely symbolic. Still, symbols and gestures are important in the realm of moral and humane concerns."

And others have altogether different philosophies. In his most recent book, Beyond the Ivory Tower: Social Responsibilities of the Modern University, Harvard President Derek Bok indicates that he in no way views divestiture as a reasonable reaction to apartheid in South Africa. Said Thomas Bender, a New York Times critic, "He sees little to commend purist positions that would require divestiture of holdings in companies doing business with South Africa, that would reject tainted money (unless acceptance would in some way legitimate the behavior that tainted it) or that would require boycotts of companies whose business practices are questionable but in no way illegal." According to Bender, Bok fails to mention a key question surrounding the issue: "Can a university, or any liberal institution, stand for something?"

III

We spoke with three Denison faculty members who, by virtue of their widely diverse fields of study and spheres of thought, have offered us generous insight into the issue of institutional investment in South Africa and the broader philosophical and moral ramifications it presents.

Black Studies Program Director Rev. John Jackson, who as previously mentioned chairs the Proxy Committee, said that "I am steered a lot by Sullivan's recent recommendations and the views of the black liberation movements. My inclination would be to follow the advice of individuals like Sullivan. There is a larger question involved here concerning the

freedom of corporations. I would not want to say whether or not U.S. corporations should be there, but simply that they should not be involved in oppression."

In brief, the original Statement of Principles as set forth by Rev. Sullivan in 1977 is the following:

- I. Nonsegregation of the races in all eating, comfort, locker rooms and work facilities.
- II. Equal and fair employment practices for all employees.
- III. Equal pay for all employees doing equal or comparable work for the same period of time.
- IV. Initiation and development of training programs that will prepare Blacks, Coloreds and Asians in substantial numbers for supervisory, administrative, clerical and technical jobs.
- V. Increasing the number of Blacks, Coloreds and Asians in management and supervisory positions.
- VI. Improving the quality of life in employees' lives outside the work environment in such areas as housing, transportation, schooling, recreation and health facilities.

The Study Commission on U.S. Policy Toward Southern Africa, of which Denison President Robert C. Good was a member, by and large agrees with Sullivan's ideas. The commission reported in South Africa: Time Running Out--a comprehensive document detailing the group's policy recommendations on U.S. interests in South Africa--the following suggestions: "First, U.S. corporations and financial institutions operating in South Africa should commit themselves to a policy of nonexpansion and those businesses not already there should not enter the country. Second, a generous proportion of corporate resources . . . should be set aside to improve the lives of black South Africans. Third, U.S. companies that have not yet subscribed to the Sullivan Principles should do so, and compliance should be effectively monitored [through Congressional enactment]" (pp. 418-19).

Although the Sullivan Principles were conceived with the explicit purpose of totally eliminating apartheid through non-violence, Sullivan himself continues to emphasize that they alone "are not the solution to the elimination of apartheid, but they can help with other forces to crack the system." As a guest speaker at Denison during Black History Month in February 1982, Sullivan noted both progress and problems. In April he addressed the presidents of U.S. colleges with a revised agenda for U.S. corporations to follow in their dealings with South Africa. In his summary statement, he made clear his position that "the Principles are not the total solution, but a force which has galvanized the resources of 146 U.S. companies to respond to some critical needs of the oppressed." Although 80% of the workers employed by U.S. companies now work under signatory companies, firms having endorsed the Principles, he recognizes

that many firms have yet to state their compliance with the Principles and that "we must do much more." In light of that fact, he has proposed a new, more vigorous "Five Step Action Plan." It is his hope that his plan will enable investors to initiate their own steps toward the obliteration of the apartheid system in South Africa. The basic tenets for public and private institutions are as follows:

1. To divest all funds in companies which have not signed the Principles.
2. To seek written assurance from companies that have signed the Principles, but are getting a failing grade, that they will improve their rating by the next report or face divestment action.
3. To withdraw funds from banks that will not give written assurance that they will halt loans to the South African government or its agencies until apartheid is ended.
4. To halt plans for new investment in South Africa until apartheid ends.
5. To inform other investing institutions of these actions and urge them to similar action.

Rev. Jackson feels that the monitoring system for banking and industrial concerns regarding their adherence to the Principles is far from fool-proof. But nonetheless he believes them to be the most logical step in the continuing battle for true democracy in South Africa.

IV

Another exploration of the complex issue at hand is provided by Dr. Donald Schilling, a professor of history who has often taught courses on Africa at Denison and who coordinated the South African Education Program Orientation here this summer. From an ethical standpoint, he believes that a university has a definite obligation to certain values, and that the effort to maximize income return does nothing to justify an institution's investment in the apartheid regime. Some people argue that a continued U.S. presence in South Africa helps to erode apartheid in helping to create a skilled labor pool, and in presenting the black majority with a chance to demonstrate their potential contribution to the economic well-being of the country. Dr. Schilling, however, contends that decades of investment there have done nothing to promote reform. "An influx of U.S. dollars greatly strengthens the government" he said. "That is a fact advocates of continued U.S. investment tend to overlook."

Dr. Schilling regards the Sullivan Principles with a bit of skepticism, noting that they are "a step in the right direction in making the company responsible in the pursuit of justice," but also finding two weaknesses. The first problem concerns the question of enforcement and

the self-reporting mechanism used to determine corporate compliance. The second involves the likelihood, in Dr. Schilling's view, that the corporations are using the Principles to "get the heat off from the stockholders back home" by justifying their existence in an oppressive society.

What investment procedure should Denison follow? According to Dr. Schilling, "morally we can play a small role in the change, but the fate of the nation lies in their hands." Additionally, he endorses the Southern Africa Study Commission's proposal of no investment in companies moving to expand in South Africa. But he believes many of the recommendations made in South Africa: Time Running Out are destined to be ignored for the duration of the Reagan Administration, whose policies of "constructive engagement" toward the apartheid government in Pretoria have been disturbingly tolerant.

V

Finally, we spoke with Dr. Ronald Santoni, chair of the philosophy department. "Morally reprehensible" was his judgment of any investment in South Africa. Dr. Santoni does, however, see "existential ambiguities" in the question of whether or not the U.S. government should place serious restrictions on American companies operating there. (According to Dr. Schilling, even the 74 black South Africans who spent four weeks here this summer were adamant in their refusal to accept a complete American withdrawal right now, for whatever their misgivings about capitalism, they thought such a move could lead to anarchy and leave the nation in total disarray.)

Dr. Santoni believes that undergirding the entire issue is America's desire for the wealth of rare mineral deposits located beneath South African soil. Many of those minerals are obtainable nowhere else, and they are crucial to the preservation of U.S. aerospace, electronics, and defense industries. Reflecting on the role of American colleges in the matter, he said, "If there is any place where we should be able to practice ideals, to struggle to live up to ideals, it is within the framework of a university. I have experienced great disillusionment, disenchantment, at the tremendous amount of moral accommodation made to financial and political interests by universities in the interest of supporting their constituencies."

Dr. Santoni concluded the interview with an especially thought-provoking statement: "We need people who are willing to act on the basis of their moral principles--with firm moral principles in mind. As Thoreau said, 'We have enough patrons of virtue.' What we need now in relationship to this issue and other issues of human survival are not more patrons of virtue, but more virtuous people."

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SOME QUOTATIONS FROM THE SYLLABUS OF INTERDEPARTMENTAL 246W

"To some extent, women and men constitute different cultures with different languages and cannot always automatically understand the experience of the other sex."

Rosabeth Moss Kantor and Barry Stein

"Body and soul, Black America reveals the extreme questions of contemporary life, questions of freedom and identity: How can I be who I am?"

June Jordan

"Guys have it in their heads that a revolutionary is a murderer. Uh-uh. A revolutionary is a changer, a teacher. Somebody who keeps at it, and keeps loving people, until they change their heads."

Kate Millett

". . . Until we are all strong together,
A strong woman is a woman strongly afraid."

Marge Piercy

"I used to envy the 'colorblindness' which some liberal, enlightened, white people were supposed to possess; raised as I was, where I was, I am and will to the end of my life be acutely, sometimes bitterly, aware of color. Every adult around me in my childhood, white or black, was aware of it; it was a sovereign consciousness, a hushed and compelling secret. But I no longer believe that 'colorblindness'--if it even exists--is the opposite of racism; I think it is, in this world, a form of naivete and moral stupidity. It implies that I would look at a black woman and see her as white, thus engaging in white solipsism to the utter erasure of her particular reality. But in moving further and further out of the worldview into which I was born, something else happened: I began to perceive women as women. I began to see what separations by class, race, and age did not wish for me to see, or for us to see in each other. That we are different, that we are alike; that we have been together by miracle and against the law; that we have been disconnected by violence; that we still dread and mistrust each other; that we long for and are necessary to each other; that to make a primary commitment to women is to break a primary taboo, for which we often go on paying through self-punishment as well as through the penalties imposed by the taboo-keepers."

Adrienne Rich

"And the questions that face the millions of us on earth are--in whose name will the twenty-first century be claimed? Can the planet be rescued from the psychopaths? Where are the evolved, poised-for-light adepts who will assume the task of administering power in a human interest, of redefining power as being not the privilege or class right to define, deform, and dominate but as the human responsibility to define, transform, and develop?"

Toni Cade Bambara